

Muhammad is ... the Apostle of Allah and the Seal of the Prophets ... "—Holy Qur-án, 33 :
 " There will be no Prophet after me."—Muhammad.

The Islamic Review

Founded by the Late AL-HAJ KHWAJA KAMAL-UD-DIN

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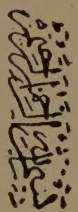
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อิสลาม:— เป็นนามศาสนาสำคัญศาสนาหนึ่ง ซึ่งควรนับเป็นศาสนาอัน
เทียบแก่ชองโลก คำว่า "สะลาม" แปลว่า "ความสงบ" "สัน
ติภาพ" ฯลฯ อิสลามก็คือวิถีแห่งความสงบ ความสุขความ
ความปลอดภยันั่นเอง ผู้ที่เลื่อมใสในอิสลาม หรือผู้นั้นผู้
คัมภีร์รอซออยู่ในศาสนาแห่งสันติภาพนี้ เรียกว่ามุสลิมน (มุสลิม)
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องค์พระสัพพัญญู:— ชาวมุสลิมมิได้เลื่อมใส เฉพาะพระมหาค
(อันมีตำแหน่งนี้) ต้องเคารพและเชิดชูองค์สิ่งสอนอัน เทียบแก่
ของพระสัพพัญญูทุก ๆ พระองค์ เช่นองค์สำคัญของโลก คือ
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เจ้าชั้นชั้น เพื่อกระทำการสั่งสอน แก่ปวง มนุษย์ตามยุคสมัย
ตลอด ลงมาจนถึง พระบรมศาสดา ซึ่งเป้นพ ระพุทธร
องค์สุดท้าย

กูรอาน:— เป็นนามพระบรมของศาสนาอิสลาม ซึ่งพระมหาคเป็น

รับสันของมาจากพระสัพพัญญูเป็นเจ้าโดยดล เพื่อให้มารวบรวมพระ
ธรรมต่างๆของบรรดาพระสัพพัญญู ที่เคยมีในโลกก่อนพระองค์
ให้พ้นจากความแตกกลาณ และบรรจุข้อความที่มั่นคง เพื่อให้
สมสภาวะ และความมั่นคงของมนุษย์ กูรอาน มีไว้เป็นบท
ประพันธ์ของพระมหาคองค์เดียวพระองค์ทรงรวบรวม พระคำกริ
ยาอัน ของพระเควิก (คาวค) พระคำกริยาอันค ของพระโมซ
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เป็นการไม่เสมอหน้ากันเสียเลย เท่าที่เห็นอยู่ในเวลานี้สตรี

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ภราดรภาพ:— อิสลามเป็นศาสนาของชนทุกชาติทุกภาษา มิได้มีการ
รังเกียจ ในพระระ สอน ให้กลม เกลือว ในระหว่าง ันบุคคล
มนุษย์ทั่วไปไว้เท่าเทียมหรือจน เมื่อเลื่อมใสในอิสลาม พลทุก
สิ่งเพื่อพระผู้เป็นเจ้าให้ ต่อเสมือนบุคคลคนเดียวกัน ตลอดจน
ทั้งความเป็นอยู่ และความเป็นอิสระภาพ ให้ไว้ดีและช่วย
เหลือซึ่งกันและกันประดุจ พันธมิตรร่วมอุทร การรวมชาติต่าง ๆ
เช่นชาติผิวขาว ผิวเหลือง และผิวดำให้สนิทสนมกลมเกลียว
กันนั้น มิเคยปรากฏแก่ศาสนาใดเลย เว้นแต่อิสลามเท่า
นั้น ที่ทำให้มนุษย์ต่าง มีความสัมพันธ์กัน แน่นเหนียวอย่างน่า
มหัศจรรย์

In presenting this reproduction, our object is to show the increasing practical appreciation of the services of this journal, by those anxious to advance the cause of Islam. The earliest translation of this effective résumé of Islamic teachings in any local language, so far as we know, was that in Khasi (an Assamese dialect). Then followed the Swedish rendering and then the Zulu, both of which have already been reproduced in these pages. We shall not be surprised if some more versions are in contemplation in some other quarters.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا مُحَمَّدُ رَسُولَ اللَّهِ خَلِيَّةَ النَّبِيِّينَ

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A DECLARATION

I, William Bailey Musham, son of John Musham, of Gateshead, do hereby faithfully and solemnly declare of my own free will that I adopt Islam as my religion ; that I worship One and Only Allah (God) alone ; that I believe Muhammad to be His messenger and servant ; that I respect equally all prophets—Abraham, Moses, Jesus, etc. ; that I will live a Muslim life by the help of Allah.

LA ILAHA IL-ALLAH MUHAMMAD UR RASUL-ULLAH.

W. B. MUSHAM.

THE HOLY QUR-ÁN AND ITS COMMENTARY

BY THE LATE KHWAJA KAMAL-UD-DIN

(Continued from Vol. XXIII, p. 158.)

In verse 126 there is yet another astonishing prayer. The Qur-án here calls—and very rightly—Mecca and its environs “a valley unproductive of fruits,” that is to say, a place absolutely unfit for any cultivation. I have travelled from Medina to Mecca and thence to Jedda, and have carefully marked every place on my way. To say nothing of cultivation, excepting in one or two places, I could not find even grass anywhere thereabout; and although Mecca has become a great centre of world-attraction and there is a vast body of people who have gone and settled there, yet the barrenness of the land, as depicted in the Qur-án, is as evident to-day as it had ever been before. Yet it was at this place that Abraham settled his son and prayed to God that his descendants might be provided with fruits for their subsistence. Apparently there seemed to be no possibility of this prayer ever being fulfilled, in view of the situation of Mecca, but it is a fact that the shops of Mecca are to-day packed with fruit at every season of the year. Indeed, the people of Mecca may be said to be living on fruit.

As I have already observed, there is nothing in Mecca to attract outsiders. As it is, it cannot be a health resort, nor can it offer any temptation to an invader; and yet, thousands of years ago, a sage stood on its soil and prayed that God might create such an attraction in it as would make the people of the world come running eagerly thither.

As already pointed out, leaving aside the time of the Prophet Abraham, even in the days of our Holy Prophet there was nothing in Mecca which could have any attraction for the outside world, and so these words should be taken as constituting a prophecy of the Holy Prophet, although

THE HOLY QUR-ÁN AND ITS COMMENTARY

announced by him on the basis of the revelation that came to the Prophet Abraham. The word "*Tahwi*," meaning "yearning," as used in the 37th verse of the Chapter entitled "*Abraham*" points to a passionate feeling in the minds of the pilgrims assembling at Mecca; and if a man happens to visit the Sacred Place at the time of Hajj, he will see with his own eyes how people from all over the world do actually assemble there with a fervour verging on madness. We note that there is no nation mentioned particularly in this prayer, rather is there a general reference to humanity under the term "*An-Nás*." And (may God be glorified!) we have now the privilege of witnessing a time when this yearning for a visit to the Sacred House of Ka'aba is evidenced even in European hearts.

Now¹ turn to that part of this prayer which begins at verse 127 and ends with verse 129; but before doing so we should try to understand what prayer actually is.

Prayer is meant to create such a state in ourselves as will enable us to attract and absorb the Divine favours. The literal meaning of "*Doa*" or prayer is "to ask," "to call for" or "to seek." When we are out to achieve anything and ask for the assistance of God in that way, we are, what is called, praying. People have frequently stumbled at the real significance of prayer, so the Holy Qur-án throws light on this subject in the same way as it has clarified all other religious problems. It defines the position of prayer even in the opening chapter "*Fatiha*," and gives a full exposition thereof in other places. Thus the prayer "Thee do we beseech for help" in the "*Fatiha*" is preceded by the words—"Thee do we serve." True, prayer means a petition for help, but it has its own time and place. Its occasion arises when we have done everything that we are capable of, and then can proceed no further owing to our inability to

¹ The Holy Qur-án, 14 : 37.

discern the way ahead. It comes to this, that, on the one hand, we should be whole-heartedly engrossed in our attempts and struggles, and on the other, resort to prayer, so that the vision of the right way may become clearly vouchsafed to us as we proceed in our efforts. The prayers of the prophets are of special importance, inasmuch as there are invariably present in them all those factors which assure the acceptance of prayer. Moreover, these holy men use such words in their prayers as all but guarantee the outpouring of Divine grace. It is for this reason that a Muslim is asked generally to use the Qur-ánic prayers as his own. The Prophet Abraham and his son, while erecting the walls of the Ka'aba in the course of repairing the House, prayed in the first place for certain things that concerned the House itself.

V. 127.—The very first sentence of that prayer is that which we also repeat in our prayers, and which is something to this effect—"O God, accept from us our prayers and other things that we do. It is Thou Who really sees and knowest everything." Of the two words used here with relation to God, "*Sami*" or "Hearing" indicates one Who hears every kind of sound; and the word "*Alim*," meaning "knowing," signifies one Whose power of knowing is a personal attribute, which can never be separated from Him. There are other attributes of God that are of the same cadence as the two already discussed—as, for example, *Khabir*, *Latif*, *Karim*, and so on; and all of them have the characteristic of being present in their Possessor as properties inseparable from Him. It should be noted in this connection that the Qur-ánic prayers all end in some attribute of God. These attributes are not only appropriate to the nature and demands of the prayer, but they also point out those conditions that should precede the fulfilment of the prayer, and the observance of which is necessary on the part of him who offers prayer.

(To be continued.)

THE MESSAGE OF ISLAM

THE MESSAGE OF ISLAM¹

BY MAULVI AFTAB-UD-DIN AHMAD

The religion which is known in the Western World as "Mohammadanism" is in its own revealed scripture, Al-Qur-án, called ISLAM. It is therein written "And I have chosen for you Islam as a religion." This name, *Islam*, is of particular significance inasmuch as it means primarily "making peace" and secondarily "Surrender to the Divine Will," as expressed in the immutable laws of Nature.

While meditating on the double significance of the word *Islam* I have frequently recalled the words of Tennyson :

I found Him in the flowering of the fields,
I marked Him in the shining of the stars,
But in His ways with man I find Him not.

Yes, in spite of occasional disturbances like earthquakes, storms and floods, physical nature is peaceful and harmonious in its working. Its peace, its beauty and its harmony have inspired poets and philosophers with the highest of thoughts ; but the affairs of humanity manifest no such spirit of harmony. The students of this subject have invariably been led to cynicism. The message of Islam, however, is that peace can be established in the world of humanity as well ; and to realise this peace mankind must be initiated into the laws working in this sphere. As for physical nature, every component part of it follows the laws as a matter of inner urge and compulsion, but it is not so in the case of human activity.

Law here is not a matter of intuition, but of acquisition ; and being an external thing, it has to be made known to us. Hence the necessity of Revelation. God in the Holy Qur-án says : "Surely on Us devolves the showing of the way." In this connection we should not

¹ Being a lecture delivered at the Edinburgh University Union.

be confused by what some people say about reason and conscience. History proves that intellectual speculation has never led to any moral consciousness. Philosophers have never been able to impress humanity with any moral sense, and whatever of the quality is found in humanity to-day owes its origin to religious personalities like Jesus, Buddha and Muhammad, who, each in an equal degree, asserted that guidance came to them by Revelation. It is evident, therefore, that a real knowledge of the laws that makes for the moral action of individual men, and for the moral regulation of human affairs, comes through Revelation, and through nothing else; and it is this knowledge alone that can establish peace in the world of humanity, in the same way as it is established in external nature. The memorable words of Jesus in the Christian Lord's Prayer, "Thy Will be done in Earth as it is in Heavens" point in the same direction. For, in fact, this is the mission of every prophet, namely, the establishment of peace and harmony in the affairs of humanity, which is otherwise called the Kingdom of God. From this point of view, religion has been the same through whomsoever it may have come. The religion that Muhammad preached was the same in essence as the religion of the first self-conscious human being, called Adam. Referring to this fact, the Holy Qur-án says :

The nature made by God, in which He has made man. There is no altering of God's creation—that is the right religion.¹

The Prophet Muhammad, in defining Islam, said that it consisted in cherishing the profoundest respect for God's Commandments, and in extending sympathy to His creatures. Did not Jesus teach the same? And have not religious personalities preached the same thing everywhere?

To drive home to the Muslims this fundamental unity of all religions, the Faith of Islam is, ever and anon,

¹ The Holy Qur-án, 30 : 30.

THE MESSAGE OF ISLAM

ascribed in the Qur-án to the Prophet Abraham, the common patriarch of all the living religions of the world. It is called *Millata Ibrahima*, or the religion of Abraham, thus making it clear that Muhammad is not to be regarded as the founder of this religion, but as its reformer only. He is merely its last exponent. As a religion, Islam stands for the same act of surrendering our animal consciousness to the spiritual consciousness called the Will of God, as is envisaged in that pathetic prayer of Jesus which ended with the words : “ Thy Will be done.”

But side by side with the unity and uniformity of religious ideas, Islam also believes in the gradual expansion of the socio-religious outlook of man. Thus, although the aim and the spirit have been the same in all revealed religions, they have invariably differed in regard to the interpretation of religion in terms of social duties. Thus if Adam preached his religion only in the light of family duties and family obligations, prophets like Moses and Zoroaster had to interpret it in terms of national duties and national obligations. Similarly, Jesus and Buddha, both of whom appeared at a time in history when the nations of the world, outgrowing their exclusive national outlook, were on the way to an international life, had to interpret their religion, however hesitatingly, in terms of that changed social atmosphere.

Read in this light, some of the seemingly conflicting sayings of Jesus would appear to be very clear and significant. For example, at the inception of his mission he is reported to have said : “ I am not come but unto the lost sheep of Israel”—an utterance typically Jewish.

But he is also reported to have said at the end of his mission : “ Go ye, therefore, and teach ye all the nations.” Here we have the surrender of the jealous Jewish outlook to the wide outlook of internationalism, the approach of which could not escape the prophetic

vision of the Jewish Prophet. It is no mere accident, therefore, that the religions of Buddha and Jesus were more readily accepted by outsiders than those for whom they were originally meant.

The Prophet Muhammad, accordingly, coming as he did last in the line, gave an interpretation to religion which was from its very start thoroughly international in its outlook. The God of Islam is not the God of the Jews or yet of the Arabs alone. He is Rabbul Alamin, *i.e.*, "The Creator, the Sustainer, and the Evolver of all the nations of the world." Indeed, the range of the mission of the Last of the Prophets is thus described in the Qur-án :—

And We have not sent you but *to all men* as a bearer of good news, and as a warner, but most men do not know.¹

This universality of outlook is the keynote of Islamic teachings, and the fact that Muslims stand supreme in the matter of internationalism is the natural consequence of this spirit of their religion. It is, so to say, the culmination of the evolving socio-religious mind of humanity ; and it is to this that the Qur-án alludes when it says :

This day have I perfected for you your religion, and completed my favour on you, and chosen for you Islam as your religion.²

The fixing of the name of the religion is in itself a matter of great significance. Besides proclaiming its message in its very name it saved the religion from being called after its exponent, as had already been the case with Buddhism and even with Christianity. It, moreover, gave it the universality which it needed, since it simply proclaimed the essence of the religion, as freed from its associations with individuals and nations. It is one of the unique beauties of Islam—this name of the religion.

And, as if to support its claim to perfection, Islam has preserved intact the purity of its Scriptural text. After

¹The Holy Qur-án, 34 : 28.

²The Holy Qur-án, 5 : 3.

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1350 years we find the Qur-án with exactly the same wording and letters, and even vowel points, as it had when it was first dictated by Muhammad to his amanuenses. It has been admitted by the most hostile critics of Islam that there is no other book in the world which can claim an equal purity of text for such a long time. Among the religious scriptures the Qur-án is unique in this respect.

The most historical of such, the Old and the New Testaments, cannot stand comparison with the Qur-án on this score. No one now knows what were the exact words of Jesus or Moses when either of these Prophets spoke to his respective people. The higher criticism has conclusively proved that there has been many an interpolation in these scriptures—a fact which the Qur-án asserted long ago, giving reasons why these sacred words should have been allowed to be so lost, as thus :—

Whatever communication We abrogate, or cause to be forgotten, We bring one better than it, or like it. Do you know that God has power over all things ? ”¹

In plain language, God allowed the previous scriptures to be partly or wholly forgotten because they had outgrown their age, and had to be replaced by a fuller guidance that could cope with the needs of the times.

But with all this the Qur-án requires of its followers that they should believe in the Divine origin of every Book held sacred by other religious communities. Nay, it wants us to assume the existence of one such book in every nation that inhabits the earth, although the nation concerned may not claim to possess any.

This principle is elaborated in a long passage in the Holy Book which reads :—

And they say : Be ye Jews or Christians, you will be on the right course. Say : Nay ! (we follow) the religion of Abraham, the upright one, and he was not one of the polytheists. Say : We believe in God, and that which has been revealed to us, and that which was revealed to Abraham and Isaac and Jacob *and the*

¹ The Holy Qur-án, 2 : 106.

tribes, and in that which was given to Moses and Jesus, and in that which was given to the *Prophets* from their Lord. We do not make any distinction between any of them, and to Him are we resigned.¹

The Qur-án does not undertake to enumerate all the Books and the Prophets that came before Muhammad, as the list thus made would have been indeed too long for an average man to go through. Instead, the Book confines itself to mentioning a few that are well-known, and then makes this generalisation :—

For every nation there has been a guide.

Again,

For every people there has been a Prophet.

Still again,

There has not been a people but a warner has appeared in it.

And lastly,

And We sent apostles We mentioned to you before, and apostles We have not mentioned to you.²

According to Muslim traditions there have been as many as one hundred and twenty-four thousand Prophets, appearing among different peoples at different times. And, as has been shown already by the quotations I have made, it is incumbent on a Muslim to show equal regard and respect to all of them. " We do not make any distinction between any of them " is the Qur-ánic statement of the Muslim's creed on this most vital point.

A Jew or a Christian may be regarded as doing an act of piety when he heaps abuse on Jesus or Muhammad respectively, but if a Muslim shows the slightest disrespect towards the founder of *any* other faith, he does so at the cost of his own faith. He has to utter the respectful benediction '*Alaihis Salaam*' after the name of every Prophet,—Jesus or Moses, Buddha or Zoroaster.

¹ The Holy Qur-án, 2 : 135, 136.

² *Ibid*, 4 : 164.

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If this Muslim feeling had been reciprocated by the followers of other religions, peace might have been established among the warring religions of the world.

It seems necessary to remark here that Islam has never supported warfare for the spread of religion. It proclaims in no uncertain words :

There is no compulsion in religion.

This, by the way, should not be taken to mean that Muslims did not fight with peoples of other religions—for instance, with the Christians or Zoroastrians or Hindus. They did so fight, but it should be borne in mind that they also fought *among themselves*,—Turks against Arabs—to take but one example. They were all political fights—fights for power and supremacy, and not for religion at all. They have nothing to do with Islam or with its teachings. They occur in all religious communities although all true religions denounce them.

Nevertheless, Islam does not believe in absolute non-resistance. Neither do the Muslims read any such meaning into the reported words of Jesus—"Resist not Evil." In fact, they consider the life and teachings of Jesus to constitute by themselves a clear resistance to evil. Read the following utterance of the Prophet Jesus (peace be on him), and you will understand what I mean :—

Do not think I came to bring peace on the earth. I came not to bring peace, but the sword. For I came to set a man at variance with his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own household.¹

This certainly breathes a spirit of resistance—a very strong resistance—though perhaps moral only. Yet it was not altogether a peaceful moral resistance, for we find him using provocative words at times. Take, as an

¹ Matt., 10 : 34-36.

example, this utterance :—

You serpents, generations of vipers, how will you flee from the judgment of hell ? ¹

Or, take this :—

An evil and adulterous generation seeketh a sign.²

Neither is this note of provocation and challenge confined to his utterance only. It takes physical form at times. Read the following, and you will readily see what I mean :

And Jesus went into the temple of God, and cast out all of them that sold and bought in the temple, and overthrew the tables of the money changers, and the chairs of them that sold doves. And he saith to them : “ It is written My House shall be called the House of Prayer, but ye have made it a den of thieves.³

This act of Jesus is clearly an active physical resistance, and the difference between this and organised fighting is only one of degree. We Muslims, however, find nothing wrong in this. Evil must be resisted, and a reformer or a prophet comes only to set this resistance in motion just when it has stopped. Jesus, being a religious leader, would have been unfaithful to his mission if he had not started this movement of resistance to evil with all the force at his command. We are, therefore, inclined to think that something is understood after the reported saying of Jesus—“ Resist not Evil,” and that something is “ unless you yourselves are striving after virtuous conduct.”

He himself resisted evil as he was a virtuous man, and he naturally desired all those who would resist evil with him to be virtuous like himself, as seems evident from the following :—

For I tell you, that unless your justice abound more than that of the scribes and the Pharisees, you shall not enter into the Kingdom of God.⁴

¹ Matt. 23 : 33.

² Matt. 12 : 39.

³ Matt. 21 : 12-13.

⁴ Matt. 5 : 20.

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So it is quite in keeping with the spirit of Jesus that we Muslims should believe in resistance to evil. Only the other day I was asked whether I believed in going to war to end war. My reply being in the affirmative, I was further told that the Great War only paved the way for another and a greater war, instead of bringing peace. I said that that was so because those who went to war against Germany were as much sinners, in the matter of greed and oppression and aggrandizement, as Germany herself.

Quite different was the case when the Holy Prophet of Arabia fought against his enemies. The Prophet and his followers never wronged anyone. They were a band of angels compared to the then condition of the world in general, and of Arabia in particular. Their fault was that they hated the filthy ideas and practices of their fellow-countrymen. They certainly resisted the evil practices of their own country, but only by means of persuasion and preachings, in no way more violent than those of Jesus. For 13 long years, as compared with three years' ministry of Jesus, they suffered all sorts of persecutions at the hands of their enemies at Mecca, for no other reason than that they practised and preached a course of virtuous conduct. Then they left the city for Medina, where they were promised a free atmosphere for their religion. But the enemies would not let them alone even there. An army 1,000 strong was sent to crush this new community which consisted merely of 313 male members. *It was at this time that the Prophet drew the sword in self-defence.* The first battle was fought at Badr, a place thirty miles from Medina, the refuge of the persecuted Muslims, and 220 miles from Mecca, the stronghold of the persecutors; the second was fought at Ohud, three miles from Medina and 247 from Mecca; and the last battle was an actual siege of Medina; all of which goes to show that the Muslims were actually fighting in self-defence, and against their

will,—just to prevent themselves from being crushed out of existence, or, if for anything else, to assert their right to religious freedom. It was because of this principle underlying these Muslim wars that, in their wake, came peace and prosperity such as Arabia had never before seen.

In Islam, fighting is undoubtedly a sacred duty at times, but the occasions for the performance of such a duty are defined in a very clear manner in its Scriptures. One such occasion is given by the Qur-án in the following verse :—

And fight in the way of God with those who fight with you, and do not exceed the limits : Surely Allah does not love those who exceed the limits.¹

In plain words—“ fight in self-defence when you are attacked.” but such fighting must be conducted in the spirit of a sacred duty, and with the restraints of humanity, nor may the Muslims themselves be the aggressors.”

There is another occasion for sacred fighting which is described in the following verse :—

And fight with them until there is no persecution, and religion should be only for God ; but if they desist, then there should be no hostility except against the oppressor.²

In brief, the foregoing means that we should fight to stop religious persecution, whoever the persecutor may be,—the war, however, should continue only as long as the persecution continues. Elsewhere the Qur-án elaborates this principle in the following words :—

Permission to fight is given to those upon whom war is made because they are oppressed, and surely God is well able to assist them. Those who have been expelled from their homes without a just cause except that they say : “ Our Lord is God.” And had not there been God’s repelling some people by others, certainly there would have been pulled down churches and cloisters and synagogues and mosques in which God’s name is much remembered. And surely God will help him who helps His cause. Most surely God is Strong, Mighty.³

¹ The Holy Qur-án, 2 : 190.

² The Holy Qur-án, 2 : 193.

³ *Ibid.*, 22 : 39-40.

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It is remarkable that the mention of mosques comes last in the list.

But besides religious persecution, there can be the general persecution of the weak by the brutal strong, and it is also a Muslim's duty to strike a blow in defence of those so oppressed. Thus the Qur-án says :—

And what reason have you that you should not fight in the way of God and of the weak among the men and the women and the children of those who say : “ Our Lord, cause us to go forth from this land, whose people are oppressors, and give us from Thee a guardian, and give us from Thee a helper.”¹

I wonder whether there is a single Christian living to-day who can sincerely say “ NO ” to any of these propositions for fighting put forward in the Qur-án. And it is worth while remembering that it was all these three grounds that had combined to urge the Arabian Prophet and his devoted band of followers to go to war against their ruthless enemies.

Besides the question of warfare, there is another question which is apt to confuse a Christian mind, when approaching Islam as a religion. It is the question of women. Considerations of time prevent me from dealing exhaustively with this matter. A few remarks, nevertheless, are absolutely necessary. The Qur-án does not hold, as does the Bible, that woman was made for man. It teaches that each has obligations towards the other on an *equal* basis. The declaration runs thus :—

And they (women) have rights similar to those against them in a just manner.

Neither is it right to think that Islam enjoins, or even encourages, polygamy. It only allows polygamy under certain abnormal circumstances.

The verse dealing with this subject reads :—

And if you feel you cannot deal equitably towards orphans, then marry such women as seem good to you, two and three and four ; but if you feel you cannot do justice between them, then *marry only one*.²

¹ The Holy Qur-án, 4 : 75.

² *Ibid*, 4 : 3.

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That the verse begins with “ if ” shows clearly enough that the permission for polygamy is strictly conditional—the condition is implied in the mention of orphans, which indicates that it should be resorted to only in cases where widows with their orphan children have to be looked after by society. This state of affairs inevitably follows in the wake of every war, and the early Muslims had to wage many wars in order to vindicate their right to religious freedom. The concluding words of the verse, however, are still more significant. “ Then marry only one ” clearly indicates that monogamy is the rule under normal circumstances.

I wonder whether there is any serious student of social problems who can take exception to this judicious provision.

This attitude of Islam towards two of the most difficult problems of existence,— namely, Resistance and Sex, is the sanest possible, and that most calculated to bring about that peace for which it stands. The Qur-án is a guidance to humanity, which finds itself confronted with a variety of perplexing problems of existence and development. It expresses no sentimental homily, but a determination to establish peace in the midst of chaos, and it has taken all measures necessary thereto—mild when possible, and hard when hardness cannot be avoided. All its beliefs and practices, exhortations and institutions, are directed to that end. If it is jealous for the Unity of Godhead, it is because without that fundamental hypothesis, if you so choose to call it, no unity can be brought about in the life of humanity. If there is an odd division of three at the source of all existence, how can we achieve unity in the diverse manifestations of life ?

Islam's insistence on five daily congregational prayers, compulsory prayers on Fridays, and the annual assembly at Mecca—all have that one object in view, *viz.*, Unity

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and Fusion. Even its institutions of fasting and poor-rate are inspired by that ideal of unity. If there is no colour prejudice among the Muslims, it is because of the congregational prayers. If there is no class-hatred among them, it is because of their institution of Fasting. If there is no Capitalism, with its inevitable reaction in Communism, in Islam, this is because of the religious obligation regarding the Poor-rate. The soul of Islam is practicability. Its principles are as well-defined as its practices tend to give a definite mould to human character towards Unity and Peace. Gibbon spoke a simple, but a very real truth when he said :—

The creed of Muhammad is free from the suspicion of ambiguity, and the Koran is a glorious testimony to the Unity of God.

It may be remarked in this connection that the Qur-án is always for positive things. There are undoubtedly “Do not’s” in it, but they are not very prominent. The prominent part of it is concerned with the positive virtues. It does not ignore human failings and weaknesses, but it does not, as does Christianity, emphasize them.

It rebuts, for instance, the Christian pessimism contained in the theory of original sin, and asserts :—

Surely We have created Man with the best of potentialities.

The Prophet once declared that every child that was born into the world was born with the capacity of following the laws of nature, and that its sinful actions were only *aberrations* from this *original* tendency.

Hence we see that in Islam there are no such notions as *Sin*, *Redemption*, *Salvation*, *Mukti* or *Nirvana*. It is remarkable that all those words in the Qur-án which are translated as *sin* have the meaning of aberration and *derailment*, and hence they do not, like the Christian term *sin*, contain the idea of a perpetual offence against God. The God of Islam is far too high to be injured by any offence against Him coming from such a frail creature as man ; and this is why when a Muslim prays to God, he refers to his own delinquencies as injuries caused to his

own soul. The word in Islam that holds the same position as *Salvation* does in Christianity is *Falah*, which has the positive meaning of perfect development, and the *unfolding of hidden powers*. By *sin* a Muslim means an act that causes a *hindrance to this unfolding*.

Accordingly "Hell" in Islam is not an everlasting place of revengeful torture, but a temporary nursing home for the spiritually decrepit. Hell is referred to by the Qur-án as the mother for sinners.

Thus Islam is, through and through, opposed to a passive and negative outlook on life; and a determined and progressive humanity will have to look to it for guidance, frankly or otherwise, particularly at critical points of its history, when the waves of pessimism rise high, as in these days.

Nor should the fallen condition of the present generation of Muslims cause any hesitation in our minds. Let us look back to history. Christianity had the advantage of the glorious traditions of Judaism, of Greece and of Rome, and yet Islam found it a most unprogressive cult, possessing nothing from which anything could be borrowed. On the other hand, Islam was born in the midst of a nation which had had no civilized past, and yet one hundred years after its birth, in the words of Carlyle:—

Arabia was at Granada on this hand, and at Delhi on that, glancing in valour and splendour, and with the light of genius.

And it was not until Islam had illuminated the whole world with philosophy, with learning and with scientific investigation, and had filled the world with the best specimens of art, of architecture and of everything that made for civilized existence—that Christendom showed any signs of life. It should not be forgotten that the foundations of both the physical and the chemical sciences were laid in the days of Muslim civilization, and that, unlike Christianity, Islam was at no time of its

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chequered history opposed to scientific research and scientific speculation. It is unfortunate, indeed, that in the van of civilization, as Muslims undoubtedly were, they should slide back, and as it were fall out from the line of march just at the moment when science is doing marvels in the world. But there is an explanation for this. When at the zenith of their power, the Muslims, contrary to the principles of their religion, made that religion race-bound. This unfortunate fact was alone responsible for what befell them afterwards. They evidently forgot that nations were mere organisms, subject to the laws of birth, youth and decay, and that, if a religion clings to one particular nation, it inevitably must die along with the death of that nation.

While Islam thus fell, Christianity profited by its sad experience and rejuvenated itself by the inclusion, by violent as well as non-violent means, of the germane nations—an episode in the chequered history of this religion which has made it what it is to-day.

However, after a long period of retrogression and suffering, the Muslims seem at last to have realised their error, with the result that we once again find them anxious to exhibit their old spirit of expansion. It is interesting to note that, this time, they are addressing themselves to a people who are ahead of them in the race of life. In this Islam is trying, so to say, to repeat the history of early Christianity. Will it prove a blessing to both the preachers and the preached? Professor Gibbs of London University thinks it will. He says:—

For the fuller development of its own cultural and economic life Islam cannot do without the co-operation of European society; for the fullest development of its cultural life Europe cannot do without the force and capacity that lie within Islamic Society.

And again:—

We must wait upon Islamic Society to restore the balance of Western civilization, upset by the one-sided nature of that civilization.

I should like to add a prayer of my own : May their mutual approach made in a spirit of brotherliness, forgetting all those unfortunate episodes in their histories which have hitherto clouded the main issue—the issue of the united effort of humanity towards perfection, towards unity, towards peace,—in a word, towards Islam.

THE FUNCTION OF THE MOSQUE¹

BY AL-HAJ QASSIMALLY JAIRAZBHOY

In the first instance I must thank you for the great honour that you have done me by asking me to preside over such a religious and sacred gathering. I should never have accepted this kind offer to preside over to-day's conference, but for the reason that I would be able to convey some of my humble ideas and aspirations to a large number of my Muslim brethren.

This conference that we are holding to-day is connected with such an important and central institution of the Muslim Faith that upon the reformation and re-organisation of this institution depends to a very great extent the re-awakening of Muslim community. I am, of course, referring to our mosques. It is the mosque which has always been the centre of Muslim activity, both spiritual and secular. It was in the mosque that the great A'imma instructed and initiated the Muslims in the cardinal principles of the Faith. It was in the mosque that lectures upon the Qur-án and Tradition of the Prophet were delivered. In the days of the Prophet (Peace be upon him !) and his immediate successors even the political edicts and the orders (*Firmans*) of Khilafat were issued from these very mosques. Then, as time passed on and the Muslims' conquest brought the hoarded wealth of the Romans and the Persians to Muslims, the mosque

¹ Being the Presidential Address delivered before the First Annual Conference of the Bombay Masjid Committee at the Anjuman-i-Islam Hall, Bombay.

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began to be adorned and painted with rich colours and paints like the temples and within a short time the simplicity of the Muslim life changed into a luxurious life of ease and plenty. The result was obvious. Luxury brought in its wake inactivity, incapacity, idleness and indolence. These qualities are a great handicap in the keen struggle of life and are always followed by poverty and civil war. Just as the members of a defeated army, in trying to fasten the blame of failure somewhere, begin to blame their own comrades and start fighting amongst themselves, similarly the defeatist mentality of Muslim community is causing divisions and sub-divisions. This kind of internecine struggle must stop somewhere and the dividing energy and the resources of the community must once more be pooled together if Muslims are to become a great nation again. Differences of opinion on questions of religion as well as worldly affairs, there always have remained and always shall remain, but there is every possibility of a unity and unanimity of ideas and ideals at least with regard to the most cardinal fundamentals of the Faith: the Unity of God, the submission to the dictates of Allah and His Apostle and the moulding of our life according to the dictates of the Holy Qur-án.

I stand here to-day before you to call you all to these fundamentals of Islam once more. The Last Apostle of Allah (Peace be upon him !) was raised to call people unto these principles of Faith and to unify them under the one banner of Allah. He called the whole human race to complete submission to One Creator. So if Muslims want progress they must throw away the differences at once and rally round the basic principles: the worship of the One Creator and submission to Him and His Apostle and acting according to the Qur-án.

You may ask me, what is the remedy for all this ? My answer is simple and easy to act upon. "Catch the rope of Allah together." Come all together and unite in

the simple and cardinal principles of the Faith. First of all let us adopt the principle on which the Holy Prophet (Peace be upon him!) had called all the nations of the world specially people of the Book to unite: "Let us not worship anything besides the One Allah and let us not hold some from amongst us as associates with Him." This is the foundation-stone of Islam. According to the Qur-án, "Allah pardons every sin whatever He likes besides "SHIRK," *i.e.*, associating anything else with Him." It was to establish this principle that Prophets were raised. It was for this firm establishment of the foundations of all religions that the Last Prophet was raised. He is made to say in the Qur-án: "Do not associate anyone else with Him." "It is to warn plainly against this that I have been sent." The Qur-án is very emphatic on this and does not recognise as legitimate the association of anything with the worship, call, prayer or supplication to the One Allah. Let us, therefore, in the first instance reform our mentality in this respect and make up our mind not to associate any being with Him in any respect.

The second point on which we should all unite is the submission to Allah and His Apostle. Let us take the Prophet (Peace be upon him!) as our exemplar. The personality of the Prophet stands as unique in the Faith of Islam. Through him Allah's message is revealed. He is a binding force and the central focus of the whole community, nay, of the whole human race. He is the type of creature whose relation with the Creator is simple, natural, unassuming, but at the same time deep and essential. He is a messenger, a warner, bestower of Divine blessings, spiritual guide, a model, a king, a judge, a mercy, and kindness of Allah on earth. He is a warrior, a leader, a conqueror, a ruler and founder of an Empire, both secular and an everlasting spiritual one. But most of all he is a MAN, a creature and a submissive servant of Allah. His life is very instructive and a human being in whatever

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walk of life can easily live after his model. He is a true representative of humanity as much as of the Muslim community. He is a type and a model on which the future race is being modelled. I believe the human race progressing towards a higher kind of life of which the Prophet will be regarded by the coming generations as a true type. Therefore, the only way in which we can contribute to the progress and evolution of humanity is to call it to our brotherhood, to join the community of the Prophet. But before we call others to join us in following the example of the Prophet, we must first mould our own life on the model of the Prophet. Moreover, next to the Unity of God, this is the only other principle in which the whole community can unanimously agree, and thus the civil war in the Muslim Camp can be ended.

In order to bring the two kinds of unity mentioned above, there are two means necessary ; first, the teaching of the Qur-án wholesale; and, secondly, acting according to the dictates of the Qur-án. In order to achieve the reformation and regeneration of our life to act upon the Qur-án is indispensable. To read the Qur-án with an understanding of its meaning is the first essential if we want to act on it, but ultimately it is the practical incorporation of the teachings of the Book in our actual life which can bring resurrection and reformation of the spiritual life. Thus, to act according to the life lived by the Prophet (Peace be upon him!) is the chief aim which Islam has emphasised and which we now want to emphasise if the Muslims are to be re-awakened from the deep slumber in which they have fallen. But it must be preceded by the literal reading of the Book with the understanding of its meaning.

But I have said above, it was the mosque that was the central seat of the dissemination of the knowledge and teaching of the Holy Qur-án. For this reason, this conference primarily invited such friends as were directly

connected with the management of mosques. Their responsibility consists in seeing that mosques are rightly used for the purpose for which they are really intended. Every mosque should form a sort of centre of the dissemination of knowledge in the quarter in which that mosque is situated. They should be the centre for teaching the Qur-án and the Traditions of the Holy Prophet to the young as well as to the old.

We are also duty bound to see that our mosques are visited by the people. We should all try to call the attention of the people to attend the congregational prayers. "Verily, prayers stop a man from evil, indecency and insubordination," says the Holy Qur-án. Such congregations are the first lessons in the teachings of discipline and organisation to Muslims. To a great extent, our disorderliness and absence of discipline is due to our neglect of congregational prayers. The Arab Muslims when they first spread out in distant lands to conquer the world, were prepared for the army discipline in the Mosque of Medina. It is said that although there are so many mosques now, yet they do not exercise the same healthy influence on us.

But the Trustees are in a better position to attract the Muslims to mosque congregation by their personal example. The greatest example, the greatest service you can render to the cause of Islam, is by coming to mosques for prayers and also by asking others to do the same. Allah expects all of us to do our duty to Islam, whoever and wherever we may be, but the responsibility of those who are directly associated with the management of mosques is certainly greater.

In the end, I pray to Allah that He may turn our hearts to Him alone, may prepare us for the service of Islam, Muslims and the Qur-án and may He keep us on the right path of the teachings of the Qur-án and the submission to the Apostle. *Amen.*

TWENTY YEARS AGO

TWENTY YEARS AGO ¹

MUSLIM BROTHERHOOD

Among those who have joined the Muslim Brotherhood this month may be noted, with great pleasure, an enthusiastic young Londoner, who made a public declaration of his acceptance of Islam at the Woking Mosque. In a short address, he gave out the reasons for his belief in Islam and its preference over Christianity and Judaism. We offer our cordial welcome and congratulations to our brother, who adopts Muhammad Sulmán as his Islamic name. The sincerity and earnestness that mark the convictions of our newly joined brother are sure to bear tangible fruits in the near future, for we are confident that he will prove a zealous worker for the cause of Truth and Humanity.

* * * * *

This month our revered brother, Professor Haroun Mustafa Léon, M.A., PH.D., LL.D., delivered two valuable sermons at the Mosque, Woking, and the Lindsey Hall, Nottingham Gate, London, in connection with Sunday and Friday services, respectively, that are held regularly at the above-mentioned places.

We take special delight in observing that the Mosque is attracting visitors, and that people have begun to appreciate the simple, useful and reasonable doctrines of Islam.

CORRESPONDENCE

DRESDEN,
GERMANY.

THE EDITOR,
The Islamic Review, Woking.

DEAR SIR,

I have been reading your *Review* for many years. In fact, I became its subscriber ever since I heard the late Khwaja Kamal-ud-Din at the International Religious Conference at Paris in 1913.

I am rather conservative in my views and prefer to die in the faith in which I was born, but I have never doubted the mission of the noble Prophet of Arabia. I think time is not far when Europe, and even America for that matter, will be compelled to realize that its salvation lies in accepting, at least adapting, the principles of Islam, for the whole of Western World is to-day in a chaotic state and in my opinion a Muslim spiritual invasion alone can save it. In this, history would simply repeat itself, for was it not mostly due to Muslim contact that European Renaissance had set in after the Dark Ages?

¹ *The Islamic Review*, June, 1915.

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But to achieve this result Muslims have to overcome two obstacles. In Islam admittedly there are no "sects"—I use the word in the sense it is known to us in Europe—for the different so-called Schools of Thought do not differ in their fundamental principles. Yet Muslims of to-day stand disseminated. Even I was pained to read of the "incident" which occurred at the last Eid at Woking. Must this state of affairs continue?

The second obstacle in the path of Islam is lack of commercialism. Time has gone when Muslims were supreme, and they must realize that to conquer they must fight on the lines of their adversaries. European Powers clamour and fight for control of Foreign markets. Why should Muslims feel shy of controlling at least their own markets? Is it not a fact that Islam spread mostly due to the missionary efforts of its merchants and traders? Why not adopt what has already proved its efficacy?

Yours in Truism,
HIRAM LYCURGUS.

GATESHEAD.

DEAR SIR, AND BROTHER-IN-ISLAM,

I was very pleased to get your package and letter, more so your letter as it signified that at last I had found contact with the Creed that has been my choice for a long time, a matter of years.

I will answer your questions in rotation, as far as possible, but firstly, I enclose the declaration you ask for, and, as one who professes his faith openly, I am only too pleased to grant permission for publication.

In reply to your query as to how I was introduced into Islam, I must refer you to page 2 of the booklet "Divine Attributes and Human Character." As my family were spiritualists, I grew up with the knowledge of clairvoyance, and I can only lay my guidance to the development of those occult powers, which not only guided me, but helped me to see the grander and deeper beauties of Islam. Your address I got from the Sunday newspapers. So you see I had to rely on those powers the Qur-án enumerates to guide me. The time that has elapsed since I first found Islam has only served to strengthen me in my convictions.

You also ask me to know more of me. Firstly, my habits. I neither drink alcoholic drinks, nor gamble that money which is needed for giving my wife and children better conditions of life. My age is 35. Naturally, therefore, I am more inclined towards the serious side of life than the other, which, I am afraid, I am inclined to ignore altogether. I have no faith in happiness which is bought with money,—which I regard as only temporary. I must here give you some information regarding a certain part I have

CORRESPONDENCE

enacted in the past few years. I was asked by President of a Spiritualist Society to take membership for investigation. I did so, on condition that I was regarded as a Muslim, and that my Muslim principles, which I had schooled myself in, were not interfered with in any way. As such I was regarded in the Spiritualist Church. In the Church library is a copy of the Qur-án, and also one of "The Spirit of Islam" by Ameer Ali. On joining up with Islam, I resigned my membership, but now I find that, as a creed-bound Muslim, I am not only welcome, but even that the other members of the Church are actually pleased to have me sit amongst them. Please let me know if you are in favour of my returning that gesture of toleration, and if not spread Islam, then at least spread the knowledge of the teachings, and by so doing, dispel the many misconceptions. I am a long way from the nearest mosque, but I can still serve Islam efficiently and well, and act as an outpost in our Faith.

Yours sincerely,

W. B. MUSHAM.

P.S.—Thanks for the literature. It was very welcome to me. I hope for an early reply to my question.

THE IMAM,
The Mosque, Woking.

MELBOURNE,
AUSTRALIA.

DEAR BROTHER,

I am writing to you so that you may be able to assist me, as I am a Muslim and love the Faith and come in contact with several people who are interested in our Faith, and would like to know more about it, as also about the Ramadan.

I was with some people at the last fasting period, and as they do not understand why we fast in the way we do, I explained to them as much as I could; however, they yet do not seem to be quite clear about the matter. I have promised them some literature if I am able to procure any, for they seem to desire some. It is for this reason that I am writing to you. Could I procure any literature that would expound the Muslim Faith and the Prophet of Islam together with his teachings, as also why the Muslims fast during Ramadan; in short, anything pertaining to our religion? Will you, therefore, be so kind as to let me have a price list of such literature? I feel sure that people will understand our religion more if they were to peruse the right sort of literature on the subject. Many people are asking me regarding my faith. I have been told that there is a mosque in London. Is this so? That is the place from which I come.

Trusting that you will be able to help me as also the others.

Your sister-in-Islam,

(MRS.) ETHEL FATIMAH KALLUM.

ISLAMIC REVIEW

LONDON, W.

DEAR MR. LOVEGROVE,

I hardly know how to thank you adequately for the most inspiring talk you gave us yesterday.¹ All day long I had your picture in my mind and can assure you that your virile personality made a great impression, not only on myself, but on all the young men of my class.

We shall look forward to your next visit to us, and in this respect I want to ask you if it will be at all inconvenient to you to change the date from February 28th to March 3rd. It may sound a little selfish to you, but the fact is that I am visiting my father at Nottingham on the 24th of February, and, quite frankly, I would not for the world miss your address. So if it is no trouble to yourself I should be greatly obliged if you could change the date to March 3rd.

Perhaps when you reply you will let me know if you would like me to fix up tea for you after the meeting. I feel sure that our minister (if he is at home on that day) would be very pleased to have a chat with you.

Once more many thanks for coming along with such a fine message, and for giving us so much to think about.

Yours sincerely,

LESLIE F. BURKITT.

SYRACUSE, N. Y.
(U.S.A.)

THE IMAM,
The Mosque, Woking.

DEAR SIR,

Would you send me, please, a copy of Mohammadan Creed as you teach it? I should be glad to have any other pamphlets concerning your religion, and a list of publications.

Gratefully,

R. F. PIPER,

Professor of Philosophy, Syracuse University.

THE IMAM,
The Mosque, Woking.

LONDON, E.C.

DEAR SIR,

I have read that you very kindly supply details of the teachings of *Islam* to inquirers. Will you please forward me any information you have in leaflet form. I may add that I have read a translation of the Holy Qur-ân.

Yours truly,

F. S. VARNEY.

¹ Mr. Habibullah Lovegrove, one of our oldest converts to Islam, delivered a lecture on Islam at Brompton Park Church, London.

ISLAM IN CHINA

ISLAM IN CHINA

BY MUHAMMAD SULAIMAN YING KWANG-YU

The zeal of Muslims for the truth of their religion has from time immemorial inspired them to carry with them the message of their faith to the people of every land into which they have penetrated. Now, the spread of Islam over so vast a portion of the globe is due to various causes—social, political and religious,—but, among these, one of the most powerful factors at work in the production of this stupendous result has been the unremitting labours of the Muslim missionaries, who, with the Holy Prophet as their great and noble example, have spent their lives and selves in winning converts to Islam.

That the duty of missionary work is no afterthought in the history of Islam, but was enjoined on Believers from the very beginning as may be seen from the following verses of the Holy Qur-án :—

“Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner ; surely your Lord best knows those who go astray from His path ; and He knows best those who follow the right way.”¹

Again :

To this then go on inviting, and go on steadfastly on the right way as you are commanded, and do not follow their low desires, and say : I believe in what Allah has revealed of the Book, and I am commanded to do justice between you : Allah is our Lord and your Lord ; we shall have our deeds and you shall have your deeds : no plea need there be (now) between us and you : Allah will gather us together, and to Him is the return.”²

And again :

“But if they dispute with you, say : I have submitted myself entirely to Allah and (so) every one who follows me ; and say to those who have been given the Book and the unlearned people : Do you accept Islam, then indeed they follow the right way ; and if they turn back, then upon you is only the delivery of the message and Allah sees the servants.”³

¹ The Holy Qur-án, 16 : 125.

² *Ibid*, 42 : 15.

³ *Ibid*, 3 : 19.

Thus, from the very first, Islam has been a proselytising religion, both in theory and in practice, for the life of the Holy Prophet exemplifies such teachings, and the Holy Prophet himself stands at the head of a long series of Muslim missionaries who have won an entrance for their faith into the hearts of non-Muslims. "It is not," says the late Sir Thomas Arnold, "in the cruelties of the persecutor or the fury of the fanatic that we should look for the evidence of the missionary spirit of Islam, any more than in the exploits of the *mythical* personage, the Muslim warrior with sword in one hand and the Qur-án in the other, but in the quiet, unobstructive labours of the preacher and the trader who have carried their Faith into every quarter of the globe."¹

The details of the spread of Islam in China are very meagre. We could speak with more certainty had we access to the "Imperial Encyclopædia of the Four Store Houses" or had the Muslim libraries in China been not destroyed. Islam came to China by sea from the South and by land from the North-West. The former movement, though numerically of less importance, yet is of considerable historical interest. It was in 6 A.H. (628 A.C.) that the first Muslim missionary and leader came to China.² He was Wahab Ibn Abi Kabshah, who travelled by sea to Canton and thence overland to Ch'ang-an, now called Shian. In the Chinese traditions his name is variously given as Sarta, Sa-ka-pa, which shows that he was a *Sahabi*, a Companion of the Holy Prophet. The Chinese Muslims, reverently, one might say affectionately, call him Syed Wakkus or Wakkus Baba. He is also often referred to as the "First Baba." He is stated to have been a maternal uncle

¹ *The Preachings of Islam* (1896), p. 4.

² The year 6 A.H. (628 A.C.) is called in the history of Islam as the Year of Missions, for the Holy Prophet sent identical letters to the Maquaqis of Egypt, Negus of Abyssinia, Khaqan of China, Khisro of Persia, Munzar of Yemen, Heraclius of Syria and various Kings of other countries. Each emissary brought back to Arabia their replies.—(*Islamic Review*, Vol. 5, No. 1.)

ISLAM IN CHINA

of the Holy Prophet; but this does not seem to be correct for Hazrat Amina, the mother of the Holy Prophet, left neither brothers nor sisters behind her. She belonged to the tribe of Banu Zuhrah and therefore the members of this tribe used proudly to describe themselves as uncles of the Prophet. Howbeit, this great leader of Islam came as an emissary from the Holy Prophet to the Court of Kai Huang, the first Emperor of the Sui Dynasty, with the object of announcing to him the mission of the Holy Prophet and to invite the *Khaqan* of China to accept Islam. Wakkus Baba was accompanied by three of his disciples who are now remembered as the "Second Baba," the "Third Baba" and the "Fourth Baba." The Emperor received them graciously in Canton and granted permission for the building of a mosque, while the right of freely professing their religion in the Empire was also bestowed on them. After the accomplishment of his mission Wakkus Baba returned to Arabia in 632 A.C. with a reply of the Emperor, but to his great grief found that the Holy Prophet had died that same year. Straightaway he set out once more for China and this time he took with him a copy of the Holy Qur-án¹ and was accompanied by some forty other Muslims, now known as the "Forty Followers of Wakkus Baba." When the Sui Dynasty was overthrown by the T'ang Dynasty, Wakkus Baba must have had considerable influence with circles about the Imperial Throne because not only was the permission granted by the Emperor Kai Huang was confirmed by the first Emperor of this Dynasty but the Government actually built at its own expense the first mosque in Canton—in fact the first mosque in China. The work of construction was entrusted to a Minister of State whom the Muslims later began to call (and do so to this day) "the Remembering General of the Holy

¹ *The Preachings of Islam* (1896), p. 251. This shows that the Holy Qur-án was in a book form in the very year of the death of the Holy Prophet.

Prophet Muhammad." The mosque was called the *Hui Shen* Mosque—"The Remembering Mosque of the Holy Prophet." It was built inside the city walls and its minaret—Kwang Pagoda—was 160 feet high.

Wakkus Baba died in Canton in 12 A.H. (633 A.C.) and was buried outside the city walls. A mosque known as the "Sweet Smell Tomb Mosque" was built beside his tomb. His tomb is called *Husiang Fen*—the Noise Tomb—because of the noise made by the numerous visitors who come there from all parts of China.

Around these mosques a little colony of Arab traders grew and flourished, dwelling on perfectly friendly terms with their neighbours. They appear to have lived for some time as a separate community, for a chronicler of those days says that the Muslims of "the city of Canton had their own *Qadi*, and did not pray for the Emperor of China." The Muslim community, thus settled in Canton, speedily multiplied, partly through new arrivals and partly by inter-marriage with the Chinese and by conversions from among them. They established hospitals and schools and erected other necessary public buildings including caravansarais. They also dug wells and constructed canals for the supply of drinking water and for purposes of irrigation.

Commercial relations by sea had already been established between Arabia and China. It was through Arabia, in a great measure, that Syria and the ports of the Levant received the products of the East. The Arabs extended this commerce still further between China, Persia and the Persian Gulf. This control of trade secured for the early Muslims an important position in China and it is in this connection that the first mention of the Muslims occurs in Chinese annals, for the Chinese chroniclers speak of the arrival in Canton of "a great number of strangers from the Kingdom of Annam,

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Cambadge, Medina and several other countries." That these men were Arabs and also Muslims can easily be determined from the details given of their habits and religious observances. The record says that "these strangers worship the heaven (*i.e.*, God) and have neither statues, idols, nor images in their temples. The Kingdom of Medina is close to that of India: in this Kingdom originated the religion of these strangers, which is different to that of Buddha. They do not eat pork or drink wine and they regard as unclean the flesh of any animal not killed by themselves. They are now-a-days called *Hoey-hoey*.¹ They have a temple called the Temple of the Blessed Memory which was built at the commencement of the T'ang Dynasty. At the side of the temple is a large round tower, 160 feet high, called *Kwang-ta* (the undecorated tower). After having asked and obtained the Emperor's permission to reside in Canton, they built magnificent houses of a different style to that of our country. They were very rich and obeyed a chief chosen by themselves."

The early Muslim settlers did not confine their activities to Canton. Records show that they reached Hongchow, the Garden City of China and the Capital of Chekiang Province, and subsequently distributed themselves among the coastal towns, settling also in the various inland towns situated on the Yangtze and Yellow rivers. They built a mosque in Hongchow during the reign of the First Emperor of the T'ang Dynasty and completed it in 9 A.H. (630 A.C.). This mosque is called the "The Male and Female Phoenix Mosque" because of its peculiar structural appearance.

Sian, the Capital of Shensi Province, the original home of the Chinese stock, and for this reason called

¹ This is the name by which Chinese Muslims call themselves. It signifies "return" or "submission," *i.e.*, return to God by the straight path and submission to the Will of Allah.

the "Cradle of the Chinese Race," gradually became, and has ever since been, the Muslim stronghold in China. It is well protected by natural barriers on three sides, and the Great Wall of China is on its northern boundary. There the Muslims built mosques and schools, and the former exist till to-day and tell their wonderful past history, and bear glowing testimony to the labours of the early Muslim settlers, and of the people they converted to Islam. The oldest mosque, which is also the greatest in size in this Province, was built in 124 A.H. (742 A.C.) and is known as the "Great Mosque." This mosque also was built by the Government during the T'ang Dynasty; Lo Tien Chiao, a high Government official and Minister of Municipalities, being in charge of the building operations. Ancient texts in Arabic and Chinese are still to be found on its walls. Until recent times this mosque was under the control of the Government and its repairs were carried out by the Government.

In Shensi Province, where to-day the inhabitants number 8,450,000, of which more than half some are Muslims, the early Muslim traders settled and preached Islam. Chuanchow, one of the famous districts in Fukien Province, was the other centre where Muslims settled and are found even to-day in great numbers. This Province, facing the Straits of Formosa, is on the eastern coast of China and is to the north of Kwangtung Province. It is for the most part mountainous and the soil is chiefly sandy, and here the early Muslims settled during the T'ang and Sung Dynasties. Their chief occupation was agriculture with tea as the chief product. The words *Ch'a* in the Mandarin or *Tea* in the Fukien dialects show that tea originally came from these Muslim Provinces.

Here in Chuanchow a mosque was also built. Though it is now impossible to give the exact date of its completion yet we know that in 399 A.H. (1009 A.C.) it was

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repaired by the Government. This is called the "Pure Mosque." On its walls are inscribed the *Suras* of the Holy Qur-án. There is a graveyard on *Ling Shan*, the Efficacious Hill, wherein lie buried the Third and the Fourth Baba, the Second Baba's tomb being in Yangchow, a district of the Kiangsu Province. These facts show how the early Muslims distributed themselves throughout China and had become the means of introducing Islam into many provinces. The slow but steady progress of Islam in China, as detailed above, was entirely due to the individual efforts of the Muslim traders "who came from the Southern Seas." It was, however, in 138 A.H. (758 A.C.) that these early Muslim settlers received an important addition to their numbers. After the riotous reign of the Dowager Empress Wu How, and the subsequent poisoning of Chung-tsung and abdication of Yuen-tsung, Emperor Su-tsung of T'ang Dynasty ascended the throne of China. In the year 756 A.C., Au Lu-Shan, an officer of the army, "revolted against him and massacred his seraglio together with all the loyal families and sacked Chiang-an (now called Shian), the Capital. All China was in a turmoil. Au Lu-Shan, being the adopted son of the Beautiful Queen in Yaung Kuei Fie, was a powerful minister at the Imperial Court of the T'ang Dynasty. A loyal General Kuo Tzu-i, with the aid of foreigners—Bacterians, Persians, Turkistans—recaptured the Capital and restored the Emperor safely." In fact, it was the Emperor himself who had sent General Kuo Tzu-i to the Caliph Mansur and caused him to return with a Muslim Army, of 10,000 strong, who completely defeated Au Lu-Shan. In consequence friendly relations were established between the Emperor of China and the Caliph. The Emperor rewarded his Muslim allies well. They were granted permission to settle in China, to purchase and occupy land and were free to marry Chinese wives; and thereafter the Muslim missionaries, in great

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numbers, made their way into the north-western part of the Chinese Empire,—the provinces of Kansuh and Shensi—where the great majority of Muslim population is to be found to-day. Indeed these two provinces between them contain almost three-fourths of the seventy millions of Muslims scattered throughout China.

The cordial feelings thus existing between the two Empires were further strengthened by establishment of diplomatic relations between them, each sending an ambassador to the court of the other. Thus Chinese annals make mention of many occasions when Muslim ambassadors came to China bringing presents from the Caliphs. This *rapprochement* between the two great powers together with the stimulus given to trade largely facilitated the missionary activities of those most zealous propagandists of Islam, the Muslim traders, many of whom came to China from Bokhara, Transoxania and Arabia. The Chinese chroniclers of this period (713—742 A.C.) say that “Muslims of the west came in crowds like a deluge, from a distance of more than 3,000 miles and from more than 100 kingdoms, bringing as tribute their sacred books, which were received and deposited in the hall set apart for translations of sacred or canonical books, in the Imperial Palace. From this period the religious doctrines of these different countries were thus diffused and openly practised in the Empire.”

In the middle of the eighth century Muslims made their way into the Province of Kansuh, which at that time formed part of the Empire. It is impossible to say how far Islam had spread among the inhabitants of this province; but towards the middle of the tenth century, their Khan Satoc embraced Islam. He and his successors ruled there until the beginning of the thirteenth century when Jenghiz Khan destroyed their Kingdom. Among the subjects of the Khans of this Kingdom were the

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Uigurs and when this tribe embraced Islam in or about 907 A.C. their kindred in China followed their example. They still, however, kept up the practice of marrying Chinese women, the children of such unions being brought up as Muslims. The Uigurs had a special liking for mercantile pursuits and were known throughout Central Asia for their commercial integrity.

Jenghiz Khan died in 1227 A.C. and was succeeded by Ogdai, who attacked China once again and reconquered many provinces. He entered into an alliance with the State of Sung, as a consequence of which the Kin Dynasty—the Golden Dynasty—was uprooted. Ogdai was succeeded by his son and grandson; and in 1248 A.C. Mangu was proclaimed Emperor. After his death in 1259 A.C., Kublai Khan ascended the throne. Never in the history of China was the nation more illustrious nor its power more widely felt than under his sovereignty. Kublai Khan took in 1280 A.C. the title of Shit-su and founded what is known as the Yuen Dynasty. He built a new capital, calling it Khanbaligh (the city of the Khan), which later became known as Peking. At this time his authority was acknowledged “from the frozen sea almost to the Straits of Malacca. With the exception of India, Arabia and the westernmost parts of Asia, all countries were under him. It was during his reign that Marco Polo visited China; and he describes in glowing colours the virtues and glories of the “Great Khan.” He also noticed wherever he went in China that “the population was composed of idolators and worshippers of Mahomet,”¹ and in another place observes that “the Saracens were scattered all over the country and had developed into a populous and flourishing community. They were comprised of merchants, artisans, soldiers, or colonists.”²

¹ Yule's Marco Polo, Vol. I, p. 241.

² *Ibid.*, Vol. II, p. 39.

Kublai Khan's rule was characterized by discretion and munificence. He undertook public works and patronized literature and art, and relieved the distress of the poor. Kublai Khan had successively appointed Abdur Rahman, Syed Ajal and Syed Ahmad, as heads of the Imperial Finances. He gave other high posts also to Muslims, and established at Peking an Imperial College for Muslims, in itself a further proof of the increasing importance of that community. Kublai Khan was succeeded by his grandson, Timur, under the title of Yuen-Cheng.

And, be it noted, Kublai Khan was not in any way exceptional in his treatment of the Muslims. From the very beginning the Muslims in China prospered and were helped by the various Governments. They had the same privileges and advantages as were enjoyed by the rest of the population, no office of state was closed to them; and as Governors of Provinces, Generals, Magistrates and Ministers of State, they enjoyed the confidence and respect both of the rulers and the people. Not only do Muslim names appear in the Chinese annals as famous officers of state, both military and civil, but they also distinguished themselves in the mechanical arts and in sciences such as mathematics and astronomy.

(To be continued.)

WHAT IS ISLAM ?

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

ISLAM : THE RELIGION OF PEACE.—The word Islam literally means : (1) Peace ; (2) the way to achieve peace ; (3) submission ; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code, whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-ÁN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last Book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number : belief in (1) Allah ; (2) Angels ; (3) Books from God ; (4) Messengers from God ; (5) the Hereafter ; (6) the Premeasurement of good and evil ; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress ; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of Faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination ; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number : (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad ; (2) Prayer ; (3) Fasting ; (4) Almsgiving ; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.